

why, in the profusion of God's resources and love, may there not be common visitants of all the suns and all the planets, connecting them together by stronger ties than all their physical bonds ? But these points lie on the very horizon of man's vision ; and he can but conjecture what may be, without dogmatically affirming that he has discovered what actually is.

There are narrow minds which can never take in more than one truth. Because natural law universally prevails, they would exclude everything but natural law. But though we seem to be able to trace the operation of continuous natural agents through ages of indefinite number, and regions of indefinite extent, we are not therefore to limit the power of the Omnipotent, and dogmatically affirm, that he is never to superinduce upon these agencies an immediate operation of his own will as the cause of the physical effects produced by him. On this subject, we should hold ourselves prepared to listen to that authenticated experience which furnishes the only evidence in favour of the prevalence of physical law. They are guilty of lamentable inconsistency who listen to experience when it testifies in favour of the continuity of natural law, but refuse to listen to that saint* evidence when it testifies of certain distinguished exceptions.

There is no fact which has been demonstrated more completely to the satisfaction of every man of real science, than that there is no known power in nature capable of creating a new species of animal, or of transmuting one species of animal into another.* Yet geology reveals, as among the most certain of its discoveries, the introduction of new species of living creatures at various periods in the history of the ancient earth. Finding no cause among natural agents fitted to produce the effect, we rise to the only known cause capable of producing it—the Creator.

All who acknowledge the creation of the world at the beginning, must be prepared to admit the possibility of subsequent acts of creation, and should be ready to believe, on the product of sufficient evidence, that there have actually been such acts. A

be allowed to add, that the discussion of Whewell, Bunsen, and Miller, will serve a good end, especially by restraining hypotheses to world making and world constitutions, and by showing that we have no right to draw objections to

Christianity from guesses without scientific basis.

*See Footprints of the Creator, by Hugh Miller, a work distinguished by its descriptive and ratiocinative power.